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THE CHRISTIANITY OF THE PEOPLE Commonly Called QUAKERS ASSERTED.

Being a brief Account of their Faith in Relation to divers Matters wherein their Christian Belief is Questioned.

Published in behalf of the People of GOD called *Quakers* by some of them.

Luke 6. 22. *Blessed are ye when Men shall hate you, and when they shall separate you from their Company, and shall Reproach you, and cast out your Name as evil for the Son of Man's Sake.*

Acts 24 14 *After the way which they call Heresie, so Worship I the GOD of my Fathers.*

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THE PREFACE TO THE READER.

THere hath been of late Years many Aſperſions caſt upon Us, whereby the People in ſome Places (eſpecially in the Weſt of this Nation of Scotland) have been much ſtirred up againſt us, and much hard and cruel Uſage have we Suffered; and have often been in danger of our Lives, both in our Meetings and in the Streets, and ſometimes in our own Houſes: And ſince the Sitting of the Late General Aſſembly at Edinburgh, what a mighty Clamour hath been among the People through a great part of the Nation concerning us? Some ſaying, we muſt be all Excommunicated, and that none muſt Converſe or Deal with us, others ſaying, we muſt all be Baniſhed, The rude Multitude that abuſe us often threatning us with the General Aſſembly, and taking occaſion from thence (eſpecially in our Meeting at Edinburgh) to be more Wicked, Prophane and Looſe in their Carriage towards us than they were before: And the only Reaſon that is

given for this Confused Noise about us, and for all the Cruel and Unchristian Usage we meet with, is it not the same that was alledged against the LORD and his People by their Adversaries and Persecutors in former Ages? that is, under pretence of being Deceivers, Deluders, Hereticks, Schismaticks, possessed with the Devil &c.?

Did not the Chief Priests and Pharisees tell People that Christ was a Deceiver, and that he had a Devil? John 7.47. Mat. 27.63. Luke 11.15. John 8.48. *and did not the People revile and persecute Him under that pretence; and were not the Apostles accounted* Deceivers, Turners of the World upside-down, *and deemed* unworthy to Live upon the Earth; 2 Cor. 6,8. Acts 27.50. *And was not Paul called* a Pestilent Fellow, a Mover of Sedition, a Ringleader of the Sect of the Nazarines? &c. Acts 17.6. Acts 24.5. *And were not all the Revilings, Scoffings, Stonings, Imprisonments, and other hard usage that they met with, inflicted upon them under those hatefull Names and Epithites aforementioned; whereby the* dark Priests, benighted Elders and Proud Pharisees and others *stirred up the People against them? and did not the Heathens* put Wild-beasts Skins upon the Christians *to make them appear* like Beasts that the Dogs might be stirred up to Devour them?

And was it not under the black and detestable Names of Hereticks, Deluders, Schismaticks, (*and sometimes of*) Socerers (or Witches) *That the Popish Clergy incensed the People against the Ancient Protestants,* prohibiting them all Trade and Commerce, exposing them to cruel Scoffings and Revilings, *and at last* Murthering many Thousands of them (*as may be seen at large in the Books of Martyrs*) *Was ever Christ or his Apostles found in such cruel practices or stirring People up thereunto. Did he not* rebuke those Disciples that desired the destruction of some that would not receive Him, telling them they knew not what Spirit they were off, and that he was not come to destroy mens lives but to save them? Joh. 9.55,56.

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And were not the Stoners, Abusers, Scoffers and envious Murthering Persecutors, and the Priests and Teachers that stirred them up thereunto, such as were filling up the measure of their iniquity *and* drawing down the Righteous and terrible Judgments of God upon themselves? Mat. 23. 32, 33, 34, 35, Acts 7. 51. 52. *So our earnest desire is, that they who have shown themselves so eager to be found in such cruel Practices in this our Age, may seriously consider what Spirit they are off, and whose Steps they are treading in, and that they may Repent before it be too late.*

Now *we having often been wrongfully accused (and from thence hatefull Names put upon us) with denying* the Trinity, the Holy Scriptures, that we undervalue the Merits and Sufferings of CHRIST; *Some saying,* we deny His Divinity, *others saying,* we deny His Humanity, The Ordinances, The Resurrection, *and* the Great Day of Judgement &c.

We have therefore found a Concern upon us to Publish a brief Relation of what our Belief hath been & still is concerning those & other weighty points of Christian Doctrine, & so leave it to the serious Consideration of the impartial Reader what ground there is for that mighty Clamour that hath been and yet continues against us, and whether it be not like theirs of Old that cryed out, Men of Israel Help? &c. Acts 21. 28.

DEVONSHIRE HOUSE 12 BISHOPSGATE WITHOUT

The CHRISTIANITY of the People commonly called *QUAKERS* Asserted. Being a Brief account of Their Faith in Relation to several weighty Matters, wherein Their Christian Belief is Questioned.

Question. *WHat's your Belief concerning the Blessed Trinity, as our Term is?* *Answer*, Our Belief is, that in the Unity of the God-head there is Father, Son, and Holy Ghost, being those Three Divine Witnesses that bear Record in Heaven, the Father, the Word, and the Holy Spirit; and that these Three are One, according to Holy Scripture Testmony. *Mat.* 28. 19. 1 *Joh.* 5. 7.

Quest. *Do you Believe the Divinity and Humanity of Jesus Christ the Eternal Son of God, or that Jesus Christ is truely God and Man?*

Answ. Yes, we verily believe that Jesus Christ is truly God and Man, according as Holy Scripture Testifies of Him, God over all blessed for ever, the true God and Eternal Life, the One Mediator between God and Men, even the Man Christ Jesus. *Joh.* 1. 1. 2. *Rom.* 9. 5. 1 *Joh.* 5. 20. 1 *Tim.* 2. 5.

Quest. *Do you believe and expect Salvation, and Justification, by the Righteousness and Merits of Jesus Christ, or by your own Righteousness or Works?*

Answ. By Jesus Christ his Righteousness, Merits and Works, and not by our own, God is not indebted to us for our deservings, but we to him for his free Grace in Christ Jesus, whereby we are saved through Faith in Him (not of our selves) and by his Grace inabled truly and acceptably to serve and follow Him as He requires; He is our *All* in *All*, who worketh all in us that is well pleasing to God. *Rom.* 3. 24. *Eph.* 2. 8. 9.

Quest. *Do you believe Remission of Sin, and Redemption through the Sufferings, Death, and Blood of Christ?*

Answ. Yes, through Faith in Him as he Suffered and Died for all Men, gave himself a Ransom for all, and His Blood being shed for the Remission of Sins; so all they who sincerely believe and obey Him, receive the Benefits and blessed Effects of his suffering and dying for them, they by Faith in His Name, receive and partake of that Eternall Redemption which he hath obtained for us, who gave *Himself* for *Us* that he might Redeem us from all *Iniquity*; He died for our Sins, and rose again for our *Justification*; and if we walk in the Light as He is in the Light, we have fellowship one with another;

another; and the Blood of Jesus Christ His Son cleanseth us from all Sin, 1 *Joh.* 2. 2. 2 *Cor.* 5 14. 1 *Joh.* 1. 7.

Quest. *Do you believe and own the Divine Offices of Jesus Christ in his Church?*

Answ. Yes, verily we sincerely believe and own Christ, not only as He is the Light of the World, enlightning every Man coming into it; but also that he is given for a Leader, and for a Commander. And that He is both King, Priest, and Prophet to and over His Church and People. He is the Minister of the Sanctuary which the Lord pitched, and not Man, and we are to hear Him in all things. *Isa.* 55. 4. *Zech.* 9. 9. *Heb.* 3. 1. *Deut* 18. 15. 18. *Heb.* 8. 2.

Quest. *Do you believe or own Baptism as Essential to Christianity, or necessary to Salvation, and for the Ingrafting us into Christ and His Church?*

Answ. We believe and are fully perswaded, *That* Baptism which is Essential to Christianity, and the saving Baptism, or the Cause without which none can be true Christians, or saved, is the Inward Spiritual washing of Regeneration by the Word of Life. This is the saving Baptism into Christ and His Church, which produceth the Answer of a Good Conscience towards God, of which the outward was a Figure, 1 *Pet.* 3. 21. This is that *One Baptism* of Christ by one Spirit into *that one Body*, whereof Christ is Head. *Eph.* 4. 5.

As to Dipping or Sprinkling Infants, or Young Children we find no Precept or Precedent in Holy Scripture for the practice thereof, and therefore we cannot think our not believing it Essential (or necessary) to Salvation, or making *Christians*; a sufficient Argument to prove us *no Christians* (unless it can be proved that none are saved without it, and that all are saved that have it.) Considering also what's positively affirmed in the 39 Articles of the Church of *England* as in the 6th. Article, *That whatsoever is not Read in the Holy Scriptures, nor may be proved thereby, is not to be required of any Man, That it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation.* And in the 20th. Article, *That the Church ought not to Decree or Enforce any thing against or besides Holy Writ, to be believed for necessity of Salvation*; And in Article 21. *That things ordain'd by General Councils as necessary to Salvation, have neither strength nor Authority, unless that they be taken out of* Holy Scripture. And in the Westminster Confession of Faith professed by the Kirk of Scotland Chap. 20. It is Said. *God alone is Lord of the Conscience and hath left it free from the doctrins and Commandments of men, which are in any thing contrary to his word* [*i. e.*] *The holy Scripture or beside it, if matters of Faith or Worship so that to believe such doctrines or obey such Commands out of Conscience, is to betray true liberty.*

of

of Conscience, and the requiring of an implicit faith, and an absolute and blind obedience.

Quest. *Do you believe or own the Lords Supper, either as a sign of the Love that Christians ought to have among themselves, or as a Seal of the Saints Communion and Commemoration of Christs Death for us, or as Figurative of Christs Body and Blood Spiritually received by Faith?*

Answ. The Supper of the Lord we own, and tenderly consider in a twofold Sense, 1. In the Figure. 2. In the Substance. 1. That our Lord Jesus Christ at his *Supper* with His Disciples, did Eat the Passover (which was for the Fulfilling and Consummation of the Fasts under the Law:) see *Luke* 22. And at this *Supper* He did take and Minister Bread and the Cup to his Disciples (for there was no Transubstantiation) saying, *This do in Remembrance of Me*; and said the Apostle, *As often as ye shall Eat this Bread, and Drink this Cup, ye shew the Lords Death till he come*, 1 Cor. 11. After this they did more clearly know His coming: and Christ after the Spirit; *Jesus Christ in them.* 2 Cor. 13. 5, and 5. 16. 2. And Christ said to His Disciples, *I will not Drink henceforth of this Fruit of the Vine until that day I Drink it new with you in my Fathers Kingdom*, Matth. 26. 29. And likewise of the *Bread, I will not any more Eat thereof, until it be fulfilled in the Kingdom of God*, Luke 22. 16. And he further said, *I appoint unto you a Kingdom as my Father hath appointed to me that ye may Eat and Drink at my Table in my Kingdom*, &c. Luke 22. 29. 30. In these things we believe he spoke Mysteriously, and that every Member of his Spiritual Church, doth daily Spiritually partake of His Body and Blood by Faith, as the Cup of Blessing which we Bless, is it not the Communion of the Blood of Christ? And the Bread which we break, is it not the Communion of the Body of Christ? For we being many are ONE Bread, and ONE Body, for we are all partakers of that ONE Bread, 1 Cor. 10. 15, 16. 17. The Son of God saith, *Behold, I stand at the Door and knock, if any Man hear my Voice, and open the Door, I will come into him, and will SUP with him, and he with me*, Rev. 3. 20. And Wisdom calleth to the Simple, *Come, Eat of my Bread, and Drink of my Wine*, Prov. 9. 4, 5. And saith Christ, *The Bread of God is He that cometh down from Heaven, and giveth Life unto the World, I am that Bread of Life; my Flesh is Meat indeed, and my Blood is Drink indeed, He that Eateth my Flesh, and Drinketh my Blood, dwelleth in Me, and I in him*, John 6. We believe that all who thus do truly partake of Christ by Faith, are in true Communion and Love among themselves, which they do want

want, who are only in the outward Obſervations of *Sign and Shadows.*

Queſt. *Do you own the Seals of the New Covenant?*

Anſw. Yes, as the New Covenant is Spiritual, ſo are the Seals thereof (as they may be Termed) proper to it, and therefore we believe they ſtand not in any external Shadow, Sign or Figure, but in *Spirit* and *Subſtance*, the *Seals* of the New Covenant (which is Inward and Spiritual) muſt needs be the Evidence, Teſtimony and Work of the *Holy Spirit*, giving us Aſſurance through Faith of our ſhare and Intereſt in that Covenant. See what the Holy Scripture ſaith in this Caſe; ſee 2 *Cor.* 1. 22. *Who hath alſo Sealed us and hath given us the earneſt of the Spirit in our Hearts.* Epheſ. 1. 13. *After that ye believed ye were Sealed with that Holy Spirit of Promiſe.* And *Epheſ.* 4. 30. *And grieve not the Holy Spirit of God whereby ye are Sealed unto the day of Redemption.*

Our Chriſtian Senſe and Belief in theſe Matters may be briefly ſumm'd up in what follows, *viz.*

1. We believe, That the ſpiritual appearance, and living enjoyment of Chriſt in ſpirit, is above all outward ſigns, ſhadows, or figures, or a Remembrance only of him thereby. And that *Chriſt* more clearly diſcovers himſelf by his ſpirit in the New Covenant, then by any outward Repreſentations in the Old, or thereunto appertaining.

2. That the *One Baptiſm* of the ſpirit, is a ſeal or confirmation of the New Covenant to true Believers, and of them in it; and ſo is their ſpiritual Eating and Drinking with him in his Kingdom a certain aſſurance, Seal or Evidence of their ſpiritual Communion with Him, and in Him.

3. As all outward ſhadows and figures were of a decreaſing nature, ſo there is the ſubſtance thereof, which they pointed at, and wherein they ended, though the names given to the ſhadows were carried along to the ſubſtance alſo, that it might the more plainly appear in Scripture how the ſhadows were fulfilled in the ſubſtance Chriſt; as in the Old Covenant there was outward Circumciſion of the fleſh; in the New, there is the Inward Circumciſion of the Spirit. In the Old, there was diverſe *Waſhings or Baptiſms Heb.* 9. 10. In the New, the *One Baptiſm of Chriſt*; in the Old, the Feaſt of the outward Paſſover kept with unleavened Bread, and other Feaſts obſerved, *&c.* In the New Covenant, Jeſus Chriſt is our Paſſover, and the Feaſt is to be kept with unleavened Bread of *ſincerity* and *truth*; and here the *One* Bread of Life is known and received.

4. We do not read nor find in Scripture, that *One* outward Type or

ſhadow

ſhadow, was a Type of another Type outward, but alwayes of the thing Typified ot ſhadowed forth, which was the ſubſtance and end of that ſhadow or Type, as may be ſhewen at large, if any undertake to ſhew us any ſhadow or thing that is figurative in its own nature (mentioned in Scripture) which they ſuppoſe we cannot ſhew the ſubſtance of, under the ſame Name or Title.

Queſt. *Do you believe and own the Holy Scriptures contained in the Books of the Old and New Teſtament, to be given by Divine Inſpiration, and to contain all Matters of Doctrine and Teſtimonie, &c. neceſſarie to be believed and practiced in order to ſalvation, and Peace with GOD?*

Anſwer. Yes, we do, and by the aſſiſtance of the Grace and good Spirit of GOD, which gives the true underſtanding of the Mind of GOD, and meaning of Holy Scripture, we always deſire to live in the Faith, Knowledge and Practice of them in all things appertaining to Life and Godlineſs, Holy Scripture being given by Divine Inſpiration, is profitable for Doctrine, Correction, and Inſtruction, that the Man of GOD may be perfect, thorowly furniſhed unto every good Work, able to make the Man of GOD wiſe unto Salvation, through Faith in Chriſt Jeſus.

A Further Declaration of what our Chriſtian Belief and Profeſſion hath been and ſtill is, in Reſpect to JESUS CHRIST, the Only begotten Son of GOD, his ſuffering, Death, Reſurrection, Glory, Light, Power, Great-day of Judgment &c.

WE Sincerely Profeſs Faith in GOD, by his only begotten Son JESUS CHRSIT, as being our Light and Life, our only way to the Father. (a)

(a) *Heb.* 12. 2. 1 *Pet.* 1. 21. *Joh.* 14. 6. 1 *Tim.* 2. 5.

That *GOD* Created all things, He made the Worlds by his Son *JESUS CHRIST*;

CHRIST; He being that Powerful and Living *Word* of GOD by whom all things were made, (*b*) And that the *Father* the *Word* and the *Holy Spirit* are one in Divine Being, inſeparable; One true living and eternal GOD bleſſed for ever. (*c*)

(*b*) *Eph.* 3. 9. *Joh.* 1. 1. 2, 3. *Heb.* 1. 2. (*c*) 1 *Joh.* 5. 7.

Yet That this Word or Son of GOD in the fulneſs of time, took fleſh; became perfect man according to the fleſh, deſcended and came of the Seed of Abraham and David (*d*,) but was miraculouſly Conceived by the *Holy Ghoſt* and born of *The Virgin Mary* (*e*) and alſo further declared to be the Son of GOD with Power according to the Spirit of Sanctification by the Reſurrection from the Dead. (*f*)

(*d*) *Rom.* 1. 3, 4. (*e*) *Mat.* 1. 23. (*f*) *Rom.* 1. 3, 4.

That in the *Word* (or Son of GOD) was Life and the ſame life was the Light of men, and that he was and is that true Light, which lighteth every man that cometh into the World (*g*,) and therefore that men are to believe in the Light that they may become Children of the Light (*h*) Hereby we believe in Chriſt the Son of God as he is the Light and life within us, and wherein we muſt needs have ſincere reſpect and honour to (and belief in) Chriſt as in his own unapproachable and incomprehenſible Glory and fulneſs (*i*) As he is the Fountain of Life and Light, and Giver thereof unto us in Chriſt as in himſelf, and as in us being not divided.

(*g*) *Joh.* 1. 4, 9. (*h*) *Joh.* 12. 36. *Iſa.* 2. 5. (*i*) 1 *Tim.* 6. 16.

And that as man Chriſt dyed for our ſins and roſe again, and was received up into Glory in the Heavens (*k*;) He having in his dying for all been that One and great univerſal Offering and Sacrifice for peace, Atonement and Reconciliation between *God* and *Man*; [*l*] and he is the Propitiation not for our ſins only but for the ſins of the whole world [*m*] we were reconciled by his death, but ſaved by his Life.

[*k*] 1 *Pet.* 3. 18. 1 *Tim.* 3. 16. *Mat.* 19. 28. and 25, 31. *Luke* 9. 26. and 24. 26. [*l*] *Rom* 5. 10. 11. *Heb.* 2. 17. 18. *Eph.* 2. 16. 17. *Col.* 1. 20, 21. 22. [*m*] 1 *John.* 2. 2. 2 *Cor.* 5. 14, 15. *Heb.* 2. 9.

That Jeſus Chriſt who ſitteth at the right hand of the Throne of the Majeſty in the Heavens, yet is he our King, High Prieſt and Prophet [*n*] In his Church, a Miniſter of the Sanctuary and of the true Tabernacle which the Lord pitched and not man: [*o*] He is Interceſſor and Advocate with the Father in Heaven and there appearing in the preſence of God for us (*p*)

being touched with the feeling of our infirmities, Sufferings and ſorrows, and alſo by his Spirit in our hearts, he maketh Interceſſion according to the Will of God, crying Abba Father. [q]

[n] *Zech.* 9. 9. *Luke* 19. 38. *John* 12. 15. *Heb.* 3. 1, 6. *Deut.* 18. 15, 18. *Acts* 3. 22. and 7, 37. (o) *Heb.* 8. 1. 2. (p) *Heb.* 7. 25. *Heb.* 9. 24. (q) *Rom.* 8. 2, 6, 27, 34. *Gal.* 4. 6.

For any whom God hath Gifted [r] and Called ſincerely to Preach Faith in the ſame Chriſt, both as within and without us, cannot be to Preach two Chriſts, but one and the ſame Lord, Jeſus Chriſt [ſ] having reſpect to thoſe degrees of our ſpiritual Knowledge of Chriſt Jeſus in us [t] and to his unſpeakable fulneſs and Glory (u) as in himſelf in his own intire Being wherein Chriſt himſelf and the leaſt meaſure of his light and life as in us or in Mankind are not divided nor ſeparable, no more than the Sun is from its Light. And as he aſcended far above all Heavens that he might fill all things (x) his fulneſs cannot be comprehended or contained in any finite Creature (y)

(r) *Epheſ.* 3. 7. 1. 13, 14, 10. (ſ) 1 *Cor.* 8. 6. *Chap,* 15. 3, 8. (t) *John* 15. 26. *and Chap.* 16. 13, 14, 15. (u) *John* 1. 16. (x) *Eph.* 4. 10. (y) *Col.* 1. 19. *and* 2. 9.

But in ſome meaſure known and experienced in us as we are capable to receive the ſame; as of his fulneſs we have received Grace for Grace, Chriſt our Mediator received the Spirit not by meaſure, (z) but in fulneſs but to every one of us is given Grace according to the meaſure of the Gift of Chriſt (a)

(z) *John.* 3. 34. (a) *Epheſ.* 4. 7.

That the Goſpel of the Grace of God ſhould be preached in the Name of the *Father*, *Son*, and *Holy Ghoſt* (b) being *One* (c) in Power, Wiſdom, and Goodneſs, and indiviſible (or not be divided) in the great Work of Mans Salvation.

(b) *Matth.* 28. 19. (c) *John* 1. 1, 2, 3. 4.

We ſincerely confeſs (and believe) in Jeſus Chriſt both as he is true *God* and Perfect *Man* (d) and that he is the Author of our living Faith in the Power and Goodneſs of God, as manifeſt in his Son Jeſus Chriſt, and by his own Bleſſed Spirit (or divine Unction) revealed in us (e,) whereby we inwardly feel and taſte of his goodneſs (f,) life and Vertue; So as our ſouls live and Proſper by and in him. And the inward ſenſe of this Divine Power of Chriſt and faith in the ſame, and this inward experience is abſolutely neceſſary

to

to make a true sincere and perfect Christian in spirit and life.

(d) *John* 1. 1, 2. *Romans* 9. 5. 1 *John* 5. 20. 1 *Tim.* 2. 5. (e) 1 *John* 2. 20, 27. *and Chap.* 1. 1. (f) 1 *Peter* 2. 3. *John* 6. 33, 35, 51, 57, 58.

That divine honor & worship is due to the Son of God (c) & that he is in true faith to be prayed unto, and the Name of the *Lord Jesus Christ* called upon as the primitive Christians did (d) because of the Glorious Union or oneness of the Father and the Son (e) and that we cannot acceptably offer up prayers or praises to *God* the *Father*, nor receive a gracious answer or blessing from him but in and through his Dear Son *Christ*.

(c) *John.* 5. 23. *Heb.* 1. 6. (d) 1 *Cor.* 1. 2. *Acts* 7. 59. (e) *John.* 10, 30. 1 *John.* 5. 7.

That *CHRIST*'s Body that was Crucified was not the *God-head*, yet by the Power of *GOD* was raised from the Dead, and that the same *CHRIST* that was therein Crucified, ascended into *Heaven* and *Glorie* (f) is not questioned by us. His Flesh saw no Corruption (g,) it did not corrupt, but yet doubtless his Body was changed into a more *Glorious* (h,) and *Heavenlie* Condition than 'twas in when subject to divers Sufferings on Earth; but how and what manner of Change it met withall after it was raised from the Dead, so as to become such a *Glorious* Body (as 'tis declared to be) is too wonderfull for Mortals to Conceive, Apprehend or Pry into, (and more meet for *Angels* to see) The Scripture is silent therein as to the manner thereof, and we are not Curious to Enquire or Dispute it, nor do we esteem it necessary to make our selves Wise above what's written (i,) as to the Manner and Condition of *Christ's Glorious* Body as in Heaven, no more than to Enquire how Christ appeared in divers Manners of *Formes* (k,) or how he came in among the Disciples the Doors being shut (l,) or how he vanished out of their sight after he was risen: However, we have cause to believe his Body as in heaven is changed into a most Glorious Condition far transcending what it was on Earth, otherwise how should our low Body be Changed, so as to be made like unto his Glorious Body (m,) For when he was ou Earth and attended with Sufferings, he was said to be like unto us in all things, sin only excepted (n,) which may not be so said of him as now in a state of Glory, as he prayed for, (o) otherwise where would the Change be both in him and in us?

[f] *Luke* 24. 26. [g] *Psal.* 16. 10. *Acts* 2. 31. 13. 35. 37. [h] *Phil.* 3. 21.

3. 21. [i] 1 Cor. 4. 6. [k] Mark 16. 12. John 20. 15. 1 John 20. 19. Luk. 24. 36, 37. and Chap. 24. 31. [m] Phil. 3. 21. [n] Heb. 2. 17. and 4. 15. [o] John 17 5.

True and living Faith in *Christ Jesus* the Son of the Living *God* (*p*,) has reſpect to his entire Being and Fulneſs, to him entirely as in himſelf, and as all Power in Heaven and Earth is given unto him (*q*,) and alſo an Eye and Reſpect to the ſame Son of *God* (*r*,) as inwardly making himſelf known in the Soul in every Degree of his Light, Life, Spirit, Grace and Truth, and as he is both *the Word of Faith* and *a Quickning Spirit* in us (*ſ*,) whereby he is the immediate Cauſe, Author, Object and Strength of our Living Faith in his Name, and Power, and of the Work of our Salvation from Sin and Bondage of Corruption; and the Son of *God* cannot be divided from the leaſt or loweſt Appearance of his own Divine Light or Life in us, (or in Mankind) no more than the Sun from its own light; nor is the ſufficiency of his Light within by us ſet up in oppoſition to him the Man *Chriſt*, or his Fulneſs conſidered as without us, nor can any Meaſure or Degree of Light received from Chriſt, as ſuch, be properly called the Fulneſs of *Chriſt*, or *Chriſt* as in Fulneſs, nor exclude him ſo conſidered from being our Compleat Saviour for Chriſt himſelf to be our Light, our Life, our Saviour (*t*) is ſo conſiſtent, that without his Light we could not know life nor him to ſave us from ſin, or deliver us from darkneſs, condemnation or wrath to come: And where the leaſt degree or meaſure of this Light and Life of *Chriſt*, is ſincerely waited in, followed and obeyed, there's a bleſſed encreaſs of Light and grace known and felt, as the path of the Juſt it ſhines more and more untill the perfect day, (*u*) and thereby a growing in Grace and in the knowledge of *God* and of our *Lord* and *Saviour Jeſus Chriſt* hath been and is truely experienced, and this Light, Life or ſpirit of *Chriſt* within (for they are one Divine Principle) is ſufficient to lead into all Truth, having in it the diverſe Miniſterations both of Judgement and mercy, both of Law and *Goſpel*, even that *Goſpel* which is Preached in every intelligent Creature under Heaven, it does not only (as in its Firſt Miniſteration Manifeſt Sin, and reprove and condemn for ſin, but alſo excites and leads them that believe in it to true Repentance and thereupon to receive that mercy, Pardon and Redemption in *Chriſt Jeſus* which he hath obtained for Mankind on thoſe *Goſpel* terms of Faith, (in his name,) true repentance and Converſion to *Chriſt* thereby required.

(*p*) *Joh.* 14. 1. (*q*) *Matth.* 28. 8. *Chap.* 11. 27. *Joh.* 17. 2. *Heb.* 1. 4.

1. 4. *Chap.* 2. 8. *(r) John* 14. 23. *and* 17. 21, 22, 23, 24, 26. *verſes* *(ſ)* 1 *Cor.* 15. 45. *Rom.* 10. 7. 8. *(t) John* 1. 4. 9. *and Chap.* 3. 19 *and Chap.* 12. 35, 36, 49. *and Chap.* 8. 12. *(u) Prov.* 4. 18. *Pſal.* 36. 9 *Col.* 1. 27.

Now, though we had the holy Scriptures of the *Old and New Teſtament* and a belief of *Chriſt* crucified and raiſed *&c.* We never knew the *myſtery* thereof until we were turned to the Light of his *Grace* and *Spirit* within us, We knew not what it was to be Reconciled by his *Death*, and Saved by his *Life*, or what it was to know the fellowſhip of his *Sufferings*, the Power of his *Reſurrection*, or to be made comformable to his *Death*, we knew not untill he opened our eyes, and turned our minds from darkneſs unto his own *Divine Light*, and *Life* within us.

Notwithſtanding we do ſincerely and greatly eſteem and value the *Holy Scriptures*; *Preaching* and *Teaching* of faithful divinely inſpired, gifted and qualified perſons & Miniſters of Jeſus Chriſt as being great outward helps and Inſtrumental in his hand and by his ſpirit for Converſion where *God* is pleaſed to afford thoſe outward helps & means as that we neither do nor may oppoſe the ſufficiencie of the Light or Spirit of Chriſt within to ſuch outward helps, ſo as to reject diſeſteem or undervalue them, for they all proceed from the ſame Light and Spirit and tend to turn Peoples minds thereunto and all center therein.

Nor can the Holy Scriptures or true Preaching without be Juſtly ſet in oppoſition to the Light or Spirit of God or Chriſt within; for his Faithful Meſſengers are Miniſters thereof being ſent to turn People to the ſame Light and Spirit in them.

Acts 26. 18. *Rom.* 1. 2. 2 *Cor.* 4. 6. 1 *Peter* 2. 9. 1 *John* 2. 8.

'Tis certain that great is the Myſtery of Godlineſs in it ſelf in its own Being & excellency, namely that God ſhould be and was Manifeſt in the Fleſh, Juſtified in the Spirit, ſeen of Angels, Preached unto the Gentiles, Believed on in the World, and received up into Glory.

And it is a great and precious myſtery of Godlineſs and Chriſtianity alſo that Chriſt ſhould be ſpiritually and effectually in mens hearts to ſave and deliver them from ſin, Satan and bondage of Corruption, Chriſt being thus revealed in true Believers and dwelling in their hearts by Faith, Chriſt within the hope of Glory, our Light and Life who of *God* is made unto us, Wiſdom, Righteouſneſs, Sanctification and Redemption, 1 *Cor.* 1. 30.

And therefore this Myſtery of Godlineſs both as in its own Being and Glory

and also as in men (in many hid and in some revealed) hath been and must be Testified, Preached and believed where God is Pleased to give Commission (and prepare Peoples hearts for the same) and not in mans will.

Concerning the *Resurrection of the Dead, and the Great day of Judgement yet to come, beyond the Grave* or after Death, and CHRISTS Comming *without us* to Judge the Quick and the Dead; (as diverse Questions are put in such Terms) what the Holy Scriptures plainly declare and testifie in these matters, we have great reason to Credit and not to Question, and have been alwayes ready to Embrace with Respect to CHRIST and his Apostles own Testimony and Prophecies.

1. FOR the Doctrine of the Resurrection; If in this Life onely we have Hope in Christ, we are of all Men most Miserable, 1 *Cor.* 15. 19. We sincerely believe not only a Resurrection in Christ from the fallen, sinfull State here, but a Rising and Ascending into Glory with Him hereafter, that when he at last appears, we may appear also with him in Glory, *Col.* 3. 4. 1 *John* 3. 2. But that all the Wicked, who live in Rebellion against the Light of Grace, and Die finally Impenitent, shall come forth to the *Resurrection* of Condemnation. And that the Soul or Spirit of every Man and Woman shal be reserved in its own distinct, proper Being, (so as there shall be as many Souls in the World to come as in this) and every Seed; (yea every Soul) shall have its proper Body as GOD is pleased to give it, 1 *Cor.* 15. A Natural Body, is sown a Spiritual Body is Raised; that being first which is Natural, and afterwards that which is Spiritual; And though it's said, this Corruptible shall put on Incorruption, and this Mortal shall put on Immortality, the Change shal be such, as Flesh and Blood cannot inherit the Kingdom of GOD, neither doth Corruption inherit Incorruption, 1 *Cor.* 15. *Chap.* We shall be Raised out of all Corruption and Corruptibility, out of all Mortality; and the Children of GOD and of the Resurrection shall be equal to the Angels of GOD in Heaven, *Mat.* 22. 30. *Mark* 12. 25. *Luke* 20. 36.

And

And as the Celeſtial Bodies do far excell Terreſtriall; So we expect our Spirituall Bodies in the Reſurrection ſhall far excell what our Bodies now are, and we hope none can Juſtly blame us for thus expecting better bodies than they now are.

Howbeit, we eſteem it very unneceſſary to Diſpute or Queſtion how the Dead are Raiſed, or with what Body they come? But rather ſubmit that to the Wiſdom and Pleaſure of Almighty GOD.

Secondly, For the Doctrine of Eternal Judgement.

GOD hath committed all Judgement unto His Son JESUS CHRIST; and He is Judge of both Quick and Dead, and of the States and Ends of all *Mankind*. *John* 5. 22. 27. *Acts* 10. 42. 2 *Timothy* 4. 1. 1 *Peter* 4. 5.

That there ſhall be hereafter a Great Harveſt which is the End of the World; A Great Day of Judgement, and for the Judgment of that Great Day the Holy Scripture is clear, *Matthew* 13. 39, 40, 41. *Chap.* 20. 15. *and* 11. 24. *Jude* 6. When the Son of Man cometh in His Glory, and all the Holy Angels with Him; Then ſhall He ſit upon the Throne in his Glory, and before Him ſhall be gathered all Nations *&c.* *Matthew* 25. 31. 32. to the end compared with *Chapter* 22. 31. *Mark* 8. 38. *Luke* 9. 26. *and* 1 *Corinthians* 15. 52. 2 *Theſſalonians* 1. 7, 8. to the end. 1 *Theſſalonians* 4. 19. *Revelation* 20. 12, 13, 14, 15.

That this Bleſſed Heavenly Man (this Son of Man, who hath ſo deeply Suffered aud Endured ſo many Indignities and Perſecutions from his Adverſaries, both to Himſelf and his Members, and Brethren) ſhould at laſt, even in the Laſt and Great Day, Signally and Manifeſtly Appear in Glory and Triumph, attended with all his Glorious Heavenly Hoſt and Retinue, before all Nations, before all his Enemies, and thoſe that have denyed him; this will be to their great Terror and Amazement; that this moſt Glorious Heavenly Man and his Brethren, that have been ſo much Contemned and ſet at Nought, ſhould be thus Exalted over their Enemies and Perſecutors in Glory and Triumph, is a righteous thing with GOD; and that they that Suffer with Him, ſhould Appear with Him in Glory and Dignity, when He thus Appears at Laſt. CHRIST was Judge of the World and of the Prince thereof when on the Earth, *John* 9. 39, *and* 12. 31. He is ſtill Judge of the World, the Wickedneſs and Prince thereof by his Light, Spirit and

Goſpel in Mens Hearts and Conſciences, *John* 16. 8, 11. *Matthew* 12. 18, 20. *Iſaiah* 42. 1. *Romans* 2. 16. 1 *Peter* 4. 6. And he will be the Judge and final Determiner thereof in that Great Day appointed; GOD having appointed a Day wherein he will Judge the World in Righteouſneſs, by that Man whom he hath ordained.

Chriſt foretold, it ſhall be more tolerable for them of the Land of Sodom and Gommorah in the Day of Judgement, than for that City or People that would not receive his Meſſengers or Miniſters *&c. Matthew* 10, 15. *and ſee Chap.* 11. 24. *and Mark* 6. 11. *Luke* 10. 12. 14. It is certain that GOD knows how to deliver the Godly out of all their Trials and Afflictions, and at laſt to bring them forth, and raiſe them up into Glory with CHRIST; So, he knoweth alſo how to reſerve the unjuſt and finally Impenitent unto the Day of Judgement to be Puniſhed, 2 *Peter* 2. 9. He will bring them forth unto the Day of Deſtruction, *Job* 21. 30. The LORD can and will reſerve ſuch Impenitent, Preſumptuous and Rebellious Criminals as bound under Chains of Darkneſs (as were the fallen Angels) unto the Judgment of the Great Day, *Jude* 6. *Matthew* 25. 30. 'Tis not for us to Determine or diſpute the Manner how they ſhall be ſo reſerved; but leave it to GOD, He knows how.

Something further Relating to this Doctrine of the Reſurrection and eternal Judgment.

AT the laſt Trump of GOD and Voice of the Arch Angel the Dead ſhall be raiſed incorruptible, the Dead in CHRIST ſhall riſe firſt, 1 *Corinthians* 15. 52. 1 *Theſſalonians* 4. 16. *Compared with Matthew* 24. 31.

Many are often allarm'd in Conſcience here by the Word and Voice of GOD who Stop their Ears and ſlight theſe warnings; But the Great and final Alarm of the laſt Trumpet, they cannot Stop their Ears againſt, nor eſcape, it will unavoidably Seize upon and further awaken them finally to Judgement; They that will not be alarm'd in their Conſciences to Repentance nor out of their Sins here, muſt certainly be alarmed to Judgment hereafter, whoſoever do now wilfully ſhut their Eyes, hate, Contemn or Shun the Light of CHRIST or his appearance within, ſhall at laſt be made to ſee and not be able

able to Shun nor hide themſelves from his Glorious and Dreadful appearance from Heaven with his Mighty Angels as with Lightning and in flaming Fire to render Vengeance on all them that know not GOD and obey not the Goſpel of our LORD JESUS CHRIST, 1 *Theſſ* 7. 8. *Matth.* 24. 27. *Luke* 17. *Dan.* 10. 6. *Job* 37. 3.

And though many now Evade and Reject the inward Convictions and Judgment of the Light and ſhut up the Records or Books thereof in their their own Conſciences, they ſhall all be at laſt opened and every one Judged of theſe things Recorded therein according to their Works, *Revelation* 20. 12, 13, 14, 15.

FINIS.

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